

C o m m u n i t y



(Elroy Davis)

Mr. Evers visits with Friendship House staff and volunteers. L. to R.: Mary Dolan, Cliff Thomas, James C. Evers, Tom Suess, Betty Schneider and Anne Foley.

Civil Rights

The Negro Who Wanted to Vote; Fears Erupt in Mississippi

FROM THE TIME that James C. Evers got home from the Army in August, 1951, he began to work for Negroes' civil rights. Born 33 years ago in central Mississippi, "Charlie" Evers has full knowledge of the need for such work.

After graduating in social science from Alcorn College, Evers considered studying law, abandoned the idea through lack of finances and because "a Negro lawyer in Mississippi could scarcely make a living." After college he saw action in the Army in both World War II and the Korean War, and for the first time experienced an integrated society. He resolved to work for a similar society in his home state.

Evers Starts NAACP Chapter

Back in his small (8,000) home town of Philadelphia, Mississippi, Evers established himself in the undertaking business and started a local chapter of the NAACP. Encouraging fellow Negroes to register and vote, he often spoke at meetings throughout the state. These activities did not go unnoticed by white townspeople.

Soon he began to receive threats. "Get out of town." "Stop acting so smart or you'll see what will happen." Evers had expected such threats and was not unduly bothered.

Enemies Use Economic Pressure

Then his unseen enemies brought out more potent weapons. Though it was unheard of for a white funeral parlor to accept Negro funerals, two white establishments in town suddenly started competing for Evers' business. They held the services in their back rooms or garages.

Bank Calls Loan

A burial insurance agency connected with Evers' funeral parlor mysteriously began to lose both customers and employees as white employers forced his customers to cancel their policies. His policy holders dropped from 1,800 to 600; his agents from 18 to five. Credit was cut off by the casket companies. The local bank called his loan.

(Continued on page 4)

"There's 16,000,000 People Want to See You!"



We Beg to Differ *Civil Rights*

THE FEBRUARY 5 ISSUE of Our Sunday Visitor carries a curious editorial titled, "Virginia and the School Question." The editorial deals with the Virginia voters' approval on January 9 of a convention to amend the state constitution and permit use of public funds for private, non-sectarian schools. This is generally regarded as a clear attempt to circumvent the Supreme Court decision outlawing segregation in public schools.

Principles and Practice

The Visitor editorial begins, "There is nothing odious about desegregation to the Catholic Church, for we have never been segregated. Oh, yes, you may find an occasional Jim Crow parish in the deep South, but the people there are acting contrary to the teaching, policy, and practice of the Universal Church . . . Our Church . . . brought pressure—moral, not physical pressure—suppressing abuses of this sort in the State of Louisiana."

Now the sad facts are that the majority of southern Catholic churches and parochial schools have practiced discrimination in one form or another. Certainly it is the rule rather than the exception for Catholic parochial schools in the deep South to segregate.

"You Can't Legislate Morals"

The Visitor editorial continues. "However, we are quite dubious about the wisdom of trying to change hearts and control morals by law. If a man is anti-Semitic, anti-Catholic, anti-Negro, anti anything, no human law is going to change him. There is need for a priest, not a policeman."

"And if we were colored, we would certainly hate to feel that people were 'putting up' with us only because they were compelled to by law."

We agree that laws do not stop men's hearts from being filled with race hatred. However, laws can and do control acts of prejudice directed against innocent people.

We doubt that the writer would want to have all our laws against murder wiped off the books—yet murder is an immoral act.

A Matter of Rights

To us the issue is not whether white people are asked to "put up" with Negroes. It is whether white people in the North or South can any longer tolerate the denial of basic human rights, which our Constitution ensures.

No one denies the enormous difficulties involved in desegregation. Yet, no one can deny that segregation has always and inevitably worked to the detriment of the Negro. In fact, the Supreme Court decision of May 17, 1954 was based on this. Negro schools were allotted fewer funds; Negro teachers got lower salaries. And psychologists testified to the sense of inferiority branded into Negro children when they were told, in effect, "You aren't good enough to go to school with us."

Decided in Open Market

Almost half the Visitor editorial is devoted to quoting Frank Chodorov's article in Human Events. Chodorov writes that the controversy of progressivism versus the more traditional methodology will be decided in the open market. Parents in Virginia will choose the kind of education for their children that they think best—classical or functional schools.

A Sideline

This may well happen. But we think that this perhaps intriguing sideline of thought is only that—a sideline. It ignores the main issue. No thoughtful American should ignore the sacrifice of human rights for the dubious value of an educational experiment which may result from this sacrifice.

A National Service?

The concluding paragraph of the editorial reads, "Mr. Chodorov concluded that 'Virginia could well be rendering a national service by its experiment!'" By implication, the writer of the Visitor editorial would seem to agree.

Our Obligation

We Catholics are quick to discern any discrimination against us; we should be equally careful to guard the rights of other minority groups. Certainly it is part of our obligation to

build up the Mystical Body by doing what we can to remove the bad conditions resulting from racial prejudice and injustice, which impede the work of Christ in the world.

Archbishop Cicognani says, "The Church is sternly opposed to those inequalities which keep man from developing his personality according to his nature and his own walk of life." It seems to us that this statement could be directly applied to schools.

The Point Is!

"The point is," reads a statement on

Civil Right Angles *Civil Rights*

WHILE THE NEGRO BATTLES for the right to vote, and angry delegations of White Citizens' Councils move in an increasingly tense South, Congress battles the racial equality issue in a fight that gets hotter by the week.

100 Civil Rights Bills Pending

Over 100 civil rights bills are pending before the present Congress. Included are anti-lynch bills like S. 900 in the Senate, and H.R. 3563 in the House, which would specifically apply to three recent murders in Mississippi. With such a law on the books, the FBI would have been the investigator in these murders. Trial would have occurred in a federal court away from the scene of the crime and the jury drawn from a wider area. At present, the Federal government has no jurisdiction in such murders.

There are the voting bills (H.R. 3426 and S. 903) which specify the right of Negroes to vote in primary elections. In most Southern states, the primaries are the only elections that count. Abolition of the poll tax in Mississippi and four other states would be accomplished by the passage of H.R. 1600 and S. 901.

Conflict on Kelly Bill Rider

Along a civil rights line, the Kelly Bill to appropriate Federal money for school construction has run into the most involved conflict. Representative Adam C. Powell (D-N.Y.) is proposing an amendment to this bill which would deny Federal funds to states or local school districts if they continue to maintain segregated schools. The money delegated for school construction, in the Powell proposal, would be held in escrow and paid out whenever a local district complies with the Supreme Court decision.

"Fat in the Fire" Issue

This particular amendment seems to be the "fat in the fire" issue in Congress as well as among 1956 presidential timber. A common opinion is that the Powell amendment will keep the Kelly bill from passing.

The Democratic Arena

The Democratic arena, in the Congressional majority, holds both the noisiest segregationists and desegregationists. Its liberal element holds the lead in the introduction of civil rights bills. Representative Powell and Repre-

sentative Charles Diggs (D-Mich.) are loud in their condemnation of Democratic Committee Chairman Paul Butler, who noted recently in a news conference that liberal Democrats would not push for civil rights legislation this term because "the time is not ripe." Senator Hubert Humphrey (D-Minn.) flatly denies this.

—M.L.H.

Party Hopefuls

Adlai Stevenson, hopeful to the Democratic nomination, has consistently opposed the Powell proposal. According to Congressman Diggs, he stands in jeopardy of losing Negro backing because of this. New York's Averell Harriman, considered an unannounced candidate for the Democratic nomination, favors the Powell amendment. Senator Estes Kefauver (D-Tenn.), another contender for the Democratic nomination, remains undecided on the issue.

Labors Stand

AFL-CIO legislative chief, Andrew Biemiller, said the labor organization's legal counsel has determined there is no need for the Powell amendment because, under past Supreme Court decisions, Federal funds cannot be used for segregated schools.

President Eisenhower has said he feels the Powell rider is unnecessary—that nothing should stop Kelly bill action.

The President's Position

Republican Minority Leader Joseph Martin, and Representative Charles Halleck (R-Ind.) let it be known that they will support passage of the anti-segregation amendment, despite President Eisenhower's attitude.

Legislative Strategy Planned

As we go to press, a meeting is being called by Representative Hugh Scott (R-Pa.) and Representative Diggs (D-Mich.) to plan strategy on civil rights legislation. Congressman Diggs' prediction is that the Eisenhower Administration will present a "forceful civil rights legislation program."

At the same time, it is hard to visualize a 1956 Democratic convention without a civil rights fight. The desired result of the conflict would be a positive stand and program. In any case, the lesson of the strong civil rights Truman campaign of 1948 should not be forgotten.

—B.J.S.

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Negro Voter in the South *The South*

(Reprinted from *Commonweal*, January 20, 1956, with the kind permission of the editors.)

IT IS IMPOSSIBLE to get complete and accurate figures on Negro registration and voting in the South today. But it is possible to present a few approximations that may give some idea of the situation. Negroes have come a long way politically in a short time.

In the 1920's the Negro vote in the South was estimated at 70,000. By 1940, according to Ralph Bunche, it was about 250,000, and by 1947 the Negro vote climbed to 645,000. In 1952, it was 1,100,000, or about 16 per cent of the eligible Negro voters.

Political Soundings

In view of the lack of an exact, up-to-date picture since that time, what I have done is to take a few political soundings in half a dozen sovereign Southern states. (I have a few friends in the remaining states of the Old South, but they have thus far, for reasons of prudence and health, maintained silence.)

Negro Votes Down Since '54

A colleague in North Carolina warned me that I would find some difficulty in substantiating political trends since 1952. Up to that time, it appears, Negroes had been registering and voting in increased numbers, some had even been elected to office. Since the Supreme Court decision on public school integration in 1954, however, there are signs indicating a reversal.

"I call them signs," my friend wrote, "because I have not seen scholarly proof. But I mention them so that you will be on your guard against drawing conclusions on data even as recent as the last elections."

My friend did not indicate what he classified as signs. Perhaps the fact that Negroes had been beaten up in his community, solely because they were Negroes, might properly be put down as a sign. But I am not sure. One should not, perhaps, be too hasty in drawing conclusions from empirical data.

The Hidden Registrar

Consider the situation in Virginia, a state with a considerable historical stake in freedom's birth in this country. Although a registrar, it should be obvious, is essential to registration, what intrigues me is that in certain poll-tax Virginia counties registrars are virtually inaccessible. And when the identity and location of the registrar can be ascertained without an exhausting and prolonged search, the registrar sometimes turns out to be a woman.

The spectacle of Negroes prowling around a white woman's home for the plausible purpose of trying to exercise a constitutional right is so abhorrent and repugnant to the traditional Southern way of life that no living Negro, to my knowledge, has thus far deemed it either prudent or practical to challenge a cultural lag that is considered by white people to be obviously in the best interest of both races.

As a result of tactics like this, I do not expect any rampaging upsurge of Negro voters in the poll-tax Old Dominion in 1956. Yet Negroes are by no means pessimistic about the future.

A Richmond friend says, "While not spectacular in its manifestations, there seems to be an increasing interest on the part of Negro voters in the election of the more liberal and statesman-like candidates. In response to this increased interest and its potential, more and more candidates are seeking the support of Negro voters."

No Separate List in Tennessee

In Senator Kefauver's state, a friend visited registration headquarters at my request and was informed that no separate list of Negro voters is kept in Ten-

nessee. Citizens vote according to the wards in which they reside, and in many such wards Negroes and whites live side by side and vote at the same polling places without distinction.

At the present time there is no poll tax in Tennessee as a requisite for voting. The only requirement is that one must have resided in the state for one year and in the precinct for a period of six months before becoming eligible for voting. Nor is there any current attempt on a state-wide basis, to prevent Negroes from voting in the primaries.

However, there are some three or four counties in the western section of the state in which Negroes are discour-



(Chicago Defender)
N.A.A.C.P.'s Roy Wilkins

aged from voting. In some instances, they are not even permitted to register.

Barred From Primaries

Preston Parks, chairman of the Fayette County Democratic Executive Committee, was quoted in one of the Nashville papers recently as saying that Negroes are not denied the right to vote but are barred from Democratic primaries. "The Democratic primary here," Mr. Parks said, "is traditionally limited to 'all known white Democrats,' and we have always been led to believe that any Negro voters were Republican."

Progress Seen in South Carolina

In South Carolina (no poll tax), Negro registration was estimated in 1952 to be 115,000. The current estimate is 132,000. Registration certificates are issued every 10 years. A certificate held today is good until 1958. No attempt is being made to keep Negroes from registering, according to information received from a resident of the state.

Negro Vote Sought

"All are welcome," my friend writes, "and in most counties politicians are anxious to have Negroes register and, at voting time, candidates seek Negro votes. This was especially true when Senator Johnson ran for Senator against J. Strom Thurmond. Negroes supported Johnson and he won by only 25,000 votes; it is estimated that 77,000 Negroes voted."

Protest in Georgia

In Georgia (no poll tax), there are 145,000 registered Negro voters. Last September a Federal Court jury listened to 22 plaintiffs who charged their names had been kept off the voting lists by two members of the Randolph County Board of Registrars as part of a deliberate attempt to cut down on the number of Negro voters.

In his charge to the jury, Judge W. A. Bootle said that the boards of registrars may examine the qualifications of persons on the voting lists, but that

they are required to use the type of examination prescribed by law, not one of their own devising; twenty of the Negro plaintiffs, he pointed out, had been illegally removed from the voting lists, and the other two had been given an illegal examination when they applied for registration. The jury found for the Negro plaintiffs, awarding them damages of \$40 each.

Alabama

In poll-tax Alabama the number of registered Negro voters in 1952 was 50,000. Today the picture there adds up roughly to something like this:

(1) In 15 counties Negroes may register to vote without any resistance. They are even encouraged to register.

(2) There are approximately 15 counties where Negroes do not vote and are not allowed to register. The registrars are hostile and the whites in the community threaten and intimidate anyone who insists upon registering. Three of these counties have no Negroes on the voter list while the others each have less than 100.

(3) The remaining 37 counties will register Negroes if they insist and have each between 5,000 and 1,500 on the list.

(4) Negroes sued the Board of Registrars for denying them the ballot in 1948 in Macon County and in 1954 in Bullock County.

CIO Aids Civil Rights

A recent newsletter of the Alabama Council on Human Relations states that there are 40,177 registered Negro voters. Jefferson County has the largest number—5,250. It is the county in which Birmingham is located, where the CIO and the Steelworkers have been working for 20 years to secure civil rights for unionists, Negroes included.

Setback in Mississippi

From poll-tax Mississippi comes this word: "The question of Negro voting is very spotty. The number of Negro voters was increasing rather rapidly until the decision of the Supreme Court and the demanding of integrated schools by local NAACP units, and the organization of white Citizens' Councils in the state.

"Perhaps the NAACP is correct in its strategy but the immediate action did crystallize the opposition in Mississippi. Registration of Negro voters, I believe, is as a consequence now going downward instead of increasing.

Whites Bring Economic Pressure

Not many Negroes here in Mississippi are independent of white people in an economic sense. People like undertakers and medical doctors and dentists have in some cases lost their independence by white people influencing Negro

patients and customers to remove their patronage from those people who are seeking the immediate application of the Supreme Court decision."

Wilkins Charges Terrorist Tactics

Roy Wilkins, executive of the NAACP, is authority for the statement that terrorist tactics have reduced the number of Negro voters in Mississippi from 22,000 in 1952 to about 8,000 in 1955. This is out of a potential Negro vote of 497,000. The immediate ambition of the white Citizens' Councils in the state is to see to it that "no Negro who believes in equality has a job, gets credit, or is able to exist in our communities."

Knuckle Under, Flee, or Die

Terrorized Negroes in Mississippi have three generous alternatives: knuckle under, flee, or die. It is not strange that in such an atmosphere Rev. George W. Lee was murdered by a shotgun blast on May 7, 1955, in his home town of Belzoni.

He Died for Suffrage

Rev. Lee's "crime" was that he was the first Negro to register to vote in his county. He had been ordered to remove his name from the registration list and had refused to do so. No arrests have been made. The sheriff said the lead pellets in Rev. Lee's jaw and neck "could have been fillings from his teeth."

Lamar Smith Murdered

On Saturday afternoon, August 13, 1955, Lamar Smith was murdered in front of the courthouse at Brookhaven. His "crime" was that he had been active in getting voters out for the primary election on August 2 and was working on the run-off primary scheduled for August 23. A grand jury on September 21, 1955, failed to return an indictment against the three men arrested in connection with the Smith murder.

Louisiana

"Undoubtedly, we are in for some stormy weather," writes a friend from Louisiana. "But when the clouds roll by in one, two, five, or ten years, a New South will have emerged. It is a thrilling experience to play a part in this transitional period, although the going gets pretty tough at times."

Life Membership in NAACP

We can all hope my friend is right. But if I were to hazard a concluding observation, it would be that the Democrats have a lot to answer for in Dixie, particularly in Mississippi and Louisiana, and that all of us should take out a life membership in the National Association for the Advancement of Colored People.

—John J. O'Connor

Mr. O'Connor, an active member of the Catholic Interracial Council, teaches at Georgetown University.

Girls' art class in a Chicago school.

Fear of integrated schools like this sparked off Southern whites' activities.



(Chicago Public Schools)

Views

Ike Urges New Alien Program

PRESIDENT EISENHOWER again urged revision of our 32-year-old immigration policy based on the "national origins" quota system. For the first time he was specific in his proposals:

1. To raise the ceiling on annual admissions to 220,000 (one-sixth of one per cent of the 1950, rather than the 1920 census).
2. To add the numbers in such a way to give more weight to Southern and Eastern Europe.
3. To make unused "quotas" available for use elsewhere.
4. To ease the finger-printing requirement.

quirement.

Eisenhower stressed the need for changes for both humanitarian and "national interest" reasons.

In Congress, proponents of a more liberal immigration policy were pleased by the suggested changes. But Representative Francis E. Walter (D-Pa.), co-author of the 1952 McCarran-Walter Act and chairman of the House Committee on Immigration, said, "The President's proposals cast a threatening shadow over basic immigration policies." The consensus was that chances of Congressional action are slight.

Ala. Human Relations Council Meets

OVER 200 white and Negro people met together in Montgomery, Alabama to discuss ways and means of resolving community conflicts.

This is an example of what is quietly going on behind the scenes in the South. These people are endeavoring to work out a peaceful transition for the South through the last, and in many ways more difficult, stage on the road from a slave to a free society.

The meeting was the annual conference of the Alabama Council on Human Relations — the only interracial

group organized in Alabama. It is one of 12 such councils in Southern states, all affiliated with the Southern Regional Council.

The meeting was held on the campus of Alabama State College for Negroes. There were about 70 white people in attendance. (It is against the law for white and Negro people to intermingle in a public place in Montgomery.)

Among those at the meeting was the Rev. Albert S. Foley, professor of psychology at the Jesuit Spring Hill College in Mobile, Alabama.

Birmingham Strikes Out

IN BIRMINGHAM, Willie Mays' hometown, three big league ball games were cancelled recently because of a sports segregation law. The Dodgers and the Braves called off their scheduled exhibition April 6 because a two-year old city ordinance bans whites and Negroes from playing baseball and other sports together. Brooklyn officials announced recently that the game will now be played in Chattanooga, Tennessee.

Kansas City and Pittsburgh have games slated there March 31, and April 1. But Athletics General Manager Parke Carroll said, "If Birmingham has a city

ordinance to that effect, the Athletics won't play."

According to public relations director Donald Davidson of the Milwaukee Braves, they were originally told that Negroes could play in the game. "If we had known about the ordinance, the game never would have been scheduled," said Davidson.

Perhaps the misunderstanding would not have occurred if the New York Yankee's had clarified the issue in their Birmingham spring exhibition game last year. Negro catcher Elston Howard was left home while the Yanks went on to play ball.

S. Africa's Stand Softens

SUBTLE CHANGES are taking place in South Africa's policies, say New York Times observers in Capetown. Prime Minister Johannes Strijdom's statement, asking for the friendship of non-European (or Negro) states this past year, is a marked change from the attitude of his predecessor, Dr. Daniel Malan. At the same time, Strijdom noted that there will be no change in his Nationalist Party's plan of separate communities for Negroes and whites in South Africa.

The question of what to do with respect to the color bar if a delegation from a Negro state visits South Africa is being thought out. The Department of External Affairs is said to be working on this matter.

Apparent recognition that economic

integration is necessary for Negroes seems to be a second step forward. There is talk too about the propaganda value of giving the vote more widely to Negroes. Yet the present session of Parliament is trying to remove persons of mixed ancestry from election rolls, permitting them to vote for white candidates.

That the trends are inconsistent is obvious. To explain them, however, is not easy. The consensus is that South Africa's desire for leadership in nations south of the Sahara is the biggest reason for the change. This year's conference on African defense will test her abilities at leadership. Here, one of the big questions South Africa will have to answer is whether she will use Negroes in her armed forces.

The Negro Who Wanted to Vote: Fears Erupt in Mississippi

(Continued from page 1)

Faced with a drastically falling business, Evers tried other ventures. Two restaurants he operated were boycotted, and in one the white landlord cancelled his lease. A taxi service he began was likewise undermined.

First Negro Disc Jockey in "Ole Miss"

As the first Negro disc jockey employed in Mississippi, Evers tried through his program to reach Negroes with appeals to register to vote. When businessmen threatened to withdraw their advertising from the station, Evers was fired.

Evers' Life Threatened

Then the threats became more vicious. Phone calls came, "You won't live to see tomorrow." A note pushed under his door, unsigned, filled with profanity, said, "You think you're smart, you black —, but we're going to show you." A white man sneered, "We can give one of your own people \$100.00, and have him kill you the same night." Evers had reason to believe him.

Forced Out of State

In December of last year, his funeral business went completely under. His income cut off, his life in danger, and with a wife and three small children to worry about, Evers left Mississippi in January.

When I interviewed Mr. Evers last week in Chicago, he was working in a packing house while he tried to recoup his losses and perhaps get his business re-established. Here is part of what he told me.

Q. Mr. Evers, what would you say is the status of the Negro in Mississippi today?

A. About the lowest it's been since the days of slavery. While it was never particularly high, since the Supreme Court decision in May, 1954, the few rights the Negro did enjoy are being systematically taken from him. Not only has there been no beginning made at school integration, but the Negro today has no job security, no assurance of justice in the courts, and no vote. In

spite of the fact that nearly half the population of Mississippi is Negro, there are no Negro congressmen or state legislators. Less than five per cent of the Negroes are even registered.

Q. What about the state of Negro-white relations?

A. The relationship between the two races at present is one of great tension. You can feel it in the air. Some Negroes are aggressive; many others are just afraid. Since May of '54, I'd guess that close to 10,000 of them have fled the state.

Q. Who's behind this pattern of organized persecution that you spoke of?

A. Without a doubt, the Citizens' Councils. They're organized, they've got money, and they're well represented in the legislative halls of Mississippi. Governor Coleman is in close sympathy with them, as is Senator Eastland.

I strongly suspect that some of the old Klan members are to be found in their ranks, but the methods of the Councils are considered more "respectable." And they always have the assistance of the "Uncle Toms."

Q. And who are they?

A. Negroes who are disloyal to their people's cause. They work actively to preserve the segregation status quo, in return for jobs and other advantages from the white community. The most disruptive activity of some of these Uncle Toms is their spying. They attend our meetings, then go and report all our plans to the White Citizens' Councils.

Q. What other methods do the Councils employ, besides economic warfare?

A. There are a lot of threats and intimidation. Along with all this economic pressure they put on my businesses, there came a steady series of threats. Not only to me, threatening me or my family with harm, but also to my customers, threatening that my funeral parlor or my restaurant would be bombed at such and such an hour, for instance. Naturally a lot of people were

frightened away from my business in that way.

Q. Hasn't the NAACP started a fund to aid the victims of the Councils' economic attacks?

A. That's true, they have started such a fund in a Memphis bank. Unfortunately, it's pretty well tied up with red tape. In order for a Negro to get a loan on his property in Mississippi, the loan would have to be approved by the Mississippi Credit Bureau, which is controlled by white segregationists, and the property would have to be appraised by local lawyers, nearly all of them white. So at present the fund isn't doing us any good.

Q. Any other tactics they used against you?

A. Yes, they tried to start trouble. When I'd go into town to do some shopping, for instance, white women would try to talk with me on the street, or bump into me. Whenever this would happen, there were always others waiting around for an excuse to start something.

Q. Mr. Evers, your chief activity on behalf of Negro rights was in the voting field. Did you actually get any Negroes registered in your locality?

A. No, unfortunately, even now there are no Negroes registered in my home county or nearby counties. Not only that, but this year they've introduced a bill in the legislature to abolish the existing registration records and undertake a re-registration throughout the state. This is obviously to eliminate even the comparative handful of Negroes who are now registered.

Q. Just how do they go about keeping Negroes from registering?

A. A variety of ways, running from elaborate legal dodges to outright force. Most Negroes don't even try.

Take my own experience. I went to the local county office in the hope of registering. First the clerk tried to give me the run-around about the registration place. He sent me to the sheriff's



"In a number of areas in Mississippi," James Evers virtually stripped of his right

office, and there they sent me back to the clerk's office.

Then came his "qualifications" test. He asked me what the Thirteenth Constitutional Amendment was. I told him. The Fourteenth? I told him that too. Then a couple of other amendments which I also answered correctly.

Then he asked me if I knew the first ten amendments. I replied, "Yes, I know what they are." He said, "No, I mean do you know them?"

"What do you mean, verbatim?" I asked. "That's right," he said. "That's

The New Holy Week Rites *Spiritual*

"THE CHRISTIAN RELIGION is not simply a doctrine: it is a fact, an action, and an action not of the past, but of the present . . .," says Father Louis Bouyer in his book **The Paschal Mystery**. Customarily only a handful of people have really celebrated these actions, since the services of Holy Week have been held in the morning at a time when few could attend and have not lent themselves to the people's participation.

Revised Holy Week Rites

So it is with joy and gratitude that we anticipate the revised Holy Week rites. The revisions will enable all of us, working people, students, children, mothers, to take part conveniently and actively in these great mysteries of our Redemption.

From now on the Liturgy of these days will be celebrated at hours that correspond to the hours of the action—the offering of the sacrifice of the Last Supper on Thursday evening, the death on the Cross on Friday afternoon and the night of resurrection on Saturday evening.

"Second Passion Sunday"

We will open Holy Week on Palm Sunday (now called the "Second Passion Sunday") with an act of homage to Christ our King in the procession of the palms. The rubrics for this encourage us to participate, to actively give this homage.

On Holy Thursday the Mass must begin no earlier than 5:00 P.M. and no later than 8:00 P.M. which will make it possible for everyone to receive communion at this Mass of the Lord's Supper. We can spend time Thursday night at the repository in adoration of the Holy Eucharist, sacrament and sacrifice, memorial of the Passion.

Good Friday

On Good Friday the services will start no earlier than 3:00 P.M. and no later than 6:00 P.M. It will consist primarily in the veneration of the Cross by the people and a simple Communion rite. Father Josef Loew in the January 1956 issue of **Worship** explains that in the seventh or eighth century it became customary for the faithful to receive Communion on Good Friday.

"It is the Holy Father's desire that the Good Friday Communion shall again become a potent means to bind our faithful more intimately, and above all more grace-productively, and therefore more effectively for daily living, to Christ and Savior."

Easter Vigil

Saturday will be a day for meditation and the lenten fast with no service until night, when the climax of the week comes with the Easter Vigil. In an article in the **Meditator**, the Vigil is surveyed.

"The pastoral instruction issued with the new decree says that the purpose of

the Vigil is to recall and to signify by a liturgical action how life and grace have come to us from the death of the Lord.

"We renew our Baptismal promises, thereby showing publicly our intention of living up to that grace which Christ merited for us and has given to us in our Baptism. Our Vigil comes to an end with the Mass of the Resurrection."

The article also says that "the services of Holy Week are actions to be done, worship to be offered, rites to be accomplished by the whole Christian family, priests and people together."

Preparation Necessary

"If these celebrations are to please God and to call His graces down upon His family, preparation is necessary."

We will look to our pastors for this preparation. But we can also take the time and means available to deepen our own preparation and to help enlighten others.

We can obtain copies of the ritual ahead of time and by reading and meditating on them prepare ourselves for understanding the significance and liturgical sense of the texts. We might do this individually, or as family groups, or study groups.

Then there is the Church's own preparation for these mysteries in the liturgy of the forty days of Lent. Each day of Lent the instruction of the Mass and the Office enlightens our mind and purifies our heart and leads us with



(Carl Merschel)

Behold Thy King Cometh! Second Passion Sunday

Christ to His death and resurrection.

These changes in the Holy Week Services are of great importance to our personal spiritual life, to the life and vitality of the Mystical Body, and to the health of today's social order. If we enter with Christ into His death and resurrection, will not His justice and charity flow through us to the world?

—Anne Foley

Anne Foley is the national director of Friendship House.

Texts for the new rites can be obtained from your Catholic book store and from such publishers as: Ave Maria Press, Notre Dame, Indiana; Liturgical Press, Collegeville, Minnesota; Conception Abbey Press, Conception, Missouri.



(Elroy Davis)

James Evers tell writer Tom Suess, "the Negro is robbed of his rights as a citizen."

the test."

Well, I was quite taken aback, but I went home that night and learned all 22 amendments, verbatim, and came back the next day. The run-around just continued. He told me he was too busy that day, to come back next week. So I waited a week, and came back once again, this time with three witnesses.

I proved to him that I had the knowledge he said was necessary for registration. Now he was trapped, and he knew it, so he just said, "Well, I don't feel like you need to register."

I asked him why. He said, "Just because I don't want to register you. Now get out of here!" By that time he was shouting, and I had no choice but to leave or be thrown out.

I decided to take my grievance to the Mayor. So I went to him and explained what had happened. His answer was that he didn't consider me qualified for voting either. I asked what he thought it would require to qualify me. He said, "I don't consider that there are any Negroes in this county qualified to vote." I was beaten.

Later he sent the Town Marshal around to make sure I got the idea. The Marshal warned me against "getting too smart," by which, apparently, he meant wanting to vote.

Q. You also mentioned loss of civil rights, and justice in the courts. Could you give us some examples of this?

A. You bet I can. I had personal experiences in this area too. I'd been up to St. Louis on a business trip and bought a new car there.

Driving back through Mississippi, I stopped at an intersection, and a white woman came illegally through the intersection and ran into the side of my car. A policeman came up and gave me a ticket for reckless driving, although I'd been at a complete stop when the accident happened.

Well, I was hauled into court. Although I tried to fight the case, the policeman and the woman cooperated in giving an untrue account of the accident. And their word, of course, was taken over mine. I was ordered to pay, not only the fine, but the cost of the woman's injuries which I was sure she'd faked. The cost came to \$84.00.

But this is a minor incident compared to several others I know of. On two recent occasions, one in Forest, Mississippi, the other in Laurel, Negro boys were framed unjustly on rape charges and sentenced to prison. One boy got a life sentence. On the other hand, in another case where a white man raped a Negro woman, the man was punished by a fine of \$10.00.

Of course this double standard of justice has existed in the deep South for a long time, but like every other aspect of Negro-white relations, it has grown

considerably worse in the last year and a half.

Q. In this connection, what about the Till case? What was the reaction of most Negroes in Mississippi?

A. I would say that the reaction was one of great bitterness. Many of us felt that this could legitimately have been a case for federal investigation, and that in adopting a hands-off attitude, the federal government let us down.

Q. And what about the reaction of the whites?

A. The fact is that thousands of white people in Mississippi were just as appalled over the Till case as were the Negroes. Many of them told me so.

Q. Is there any considerable integration sentiment among the white people in Mississippi? And what about the attitudes of the churches?

A. As far as the churches are concerned, unfortunately only in a very few scattered cases have they come to the defense of Negro rights. One minister took such a stand, and as a result was removed from his church by his congregation.

But in regard to white people generally, it's not widely known, but there really is considerable sentiment among Mississippi whites for integration. This sentiment is particularly strong among young people.

A number of white people told me that they favored complete integration as being the only just solution to the whole problem. But they always had to add, "Don't quote me." They had to fear for their jobs and businesses too.

Q. What would you say this indicates as far as integration in the near future?

A. I will say this. Though the integration forces appear to be stalemated at the moment, there will be a radical advance made toward integration in Mississippi within a decade. Of course I think it could be accomplished in a much shorter time if the federal courts in my state would order immediate school integration.

Q. You believe that that could be done at this time?

A. Yes, I do. I think that even in Mississippi, if integration were ordered put into effect immediately, people would be amazed at the ease and peacefulness with which it would be accomplished. Then all that sentiment among white people for integration, that I spoke of, would have a chance to make itself felt.

Unfortunately, no such decisive action is contemplated by the courts. So lacking legal sanction, the pro-integration sentiment in Mississippi remains silent, while the anti-integration sentiment gains headway through the Citizens' Councils.

Q. What of your own future plans, Mr. Evers?

A. Right now I'm trying to get my feet on the ground and get my funeral business re-established. My eventual hope and intention is to return to my home in the South. I've been forced to flee, along with many other Southern Negroes who fought for their race. But most of them feel as I do. We're biding our time until we can return to carry on the fight we started to a successful conclusion.

Q. And was there anything else that you wished to say?

A. Yes. Although I've spoken optimistically of the possibilities of integration, and of justice for Negroes, I believe that these opportunities have to be seized by our country now, while the time is ripe.

Negroes have been extraordinarily patient, through the centuries of slavery, and since Emancipation, through the ninety-odd years of their feudal status in the South and elsewhere. They have certainly fought loyally in our country's wars.

Now with education everywhere stirring Negroes to a hunger for justice, they cannot be expected to wait forever. If that hunger for justice is not satisfied, America stands in danger of losing the loyalty of her Negro citizens.

—Tom Suess

Mr. Suess, who attends the University of Chicago, is a regular contributor.

New York: *organizations* New Home in Harlem

MOVING, MOVING! It seems almost unbelievable that we have been doing practically nothing else for a whole month, but that's about the size of it. There is a kind of sensation of having been afloat—neither here nor there. Very confusing.

But now we can say that we are settled. The painting was done by the landlord, a fine job. We have most of our furniture, some new, some old, repaired and painted. The accumulated paraphernalia of 17 years' residence was sorted, cleared out and transferred to new quarters. The library, also cleared out, is being catalogued and resettled on beautiful clean shelves. We begin to feel "at home" in our new home, and plan our first Open House for February 26.

Getting Acquainted

Despite the chaos of moving, we have been able to have meetings of co-workers' council and staff to plan for the future. An intensive introductory program of education will go on for the next six weeks. We are getting acquainted with our new neighbors and neighborhood. We hope to acquaint them too, with the ideals and purposes of Friendship House, and to discuss with them the needs of our city that we can most effectively work on together.

Hearing on Housing

Our long-term labors in the housing field were not in vain. On February 2, the New York City Council, spearheaded by Councilman Earl Brown, conducted a public hearing to investigate the treatment and relocation of tenants

on Title I slum clearance and re-development sites in Harlem.

The investigation was the result of widespread publicity last winter on the inhuman conditions existing in the Godfrey Nurse Houses, Title I site in Harlem. Much of the publicity was based on Friendship House reports. Public officials, landlords and community organizations were invited to attend the hearing. Ed Chambers, representing Friendship House, presented to the Council a report on the tragic failure of management and city agencies operating these sites. He gave our recommendations for their improvement.

Significant Contribution

Mr. Brown warmly commended Friendship House for its significant contribution to better housing in New York City.

To all our friends, far and near, we extend an invitation to visit us whenever they can. **The new address is 417 West 145th Street, New York City.**

—Anne Townley Brooks

Townley works full time at F.H. in Harlem.

Congressman Eugene J. McCarthy
of Minnesota
will speak on

"Responsibility of Catholic Leaders"

at Friendship House of Chicago
4233 South Indiana Avenue
Sunday, March 11, 7:00 P.M.

Admission by ticket only
Phone KEnwood 6-9039 for
tickets, further information

Chicago: *Friendship House* Birds in a Gilded Cage



Fr. John Sasaki heads Boystown, Japan

SOME OF OUR FRIENDS feel sorry for us because with our \$6.00 a month allowance and work at night, we certainly don't get around much! If we were particularly interested in "getting around much," we still would have no complaints. The world comes to us.

Japanese Priest Visits

One Saturday we had a Y.C.W. section, people from widely different backgrounds, here for a study day. The following Monday Father John Sasaki stopped in to see the house and stayed for dinner. Father is director of a Boystown in Kobe, Japan. He is also studying the possibility of admitting more of his countrymen to countries of the Western Hemisphere.

Thanks to Father, we are now informed on the restrictions to Asiatic peoples in our immigration laws and those of other western countries. Under the McCarran-Walter Act only 180 Japanese aliens may come to the United States each year.

He told us about the desperately over-crowded conditions in Japan—88 million people in an area the size of

Montana. Unemployment problems are grave, and only 400,000 of the over a million college graduates last year were able to get jobs.

Another guest that day was Bob Gillies, who had been visiting Madonna House in Combermer, and brought us news from there. He plans to go into government social work in Canada. The Canadian government, he informed us, pays part of the tuition and other expenses for workers in its social service agencies.

Every Wednesday Father Yves Delapierre helps us off of theological difficulties in our discussions on the Mystical Body and other related subjects. Father has worked in France and in Italy with parish organizations. He is in the United States establishing a secular institute whose members work to promote better understanding of the Liturgy.

They accent active participation in the Mass, particularly. Father gives us many sidelights on conditions in Europe.

A Build-Up

And these are only a few. Former staff workers or volunteers pay us a visit with news from their particular locality, to say nothing of the mailman and the milkmen who now and then partake of our sumptuous board.

Quite unintentionally, this seems to be building up to a come-on for new staff workers. It may well be said, **Join Friendship House and see the world—from 43rd Street.**

—Dick Grogan

Dick Grogan works at Chicago F.H.

I have placed you in the midst of your fellows. That you may do to them what you cannot do to Me, that is to say that you may love your neighbor of free grace without expecting any return from him, and what you do to him I count as done to Me.—The Dialogues of St. Catherine.

Portland: *organizations* Apostolic Holiday

A TRAILWAYS BUS full of teenage girls pulled up outside the Portland Friendship House. Through the library and into the kitchen streamed the girls with the makings of a potluck supper. Kettles and can-openers were grabbed, and before long there was a hot meal on the table. We furnished dessert and coffee, with the help of Blanchet House.

A Visiting Vol Returns

Marlene Baldwin, visiting volunteer for a week in 1953 and now a student at the University of Oregon, brought the girls and one of their mothers. Most were members of the Chi Rho group at a Eugene public high school.

From Eugene to Portland is a long trip. The girls visited Marylhurst College and Novitiate. They toured the Blanchet House of Hospitality. So they were hungry when they reached us. The food disappeared to the accompaniment of questions to Peter Loftus, Teevy and me.

"The Old Saw"

"Why is it that Negroes always drive such big cars and live in such dilapidated houses?" one girl asked. We talked over this common but false generalization. The girls didn't realize that Negroes can buy cars easily, but not houses. That for the most part they are refused homes in new sections. That discriminatory bank policies make financing of homes difficult. Segregation of housing always seems to mean over-crowding. This makes it even more difficult for Negroes to rent decent homes at just rents.

After supper Al and Rosalie Baptiste joined us along with Bill Stout, and John and Pat Little. Some of the girls

helped with the dishes, and others clustered around the record player. It wasn't easy to get them sitting down again for a panel discussion.

Al brought up a point that seemed particularly significant to the group. He noted that he was a member of many minorities. He is one of three metalurgists in Portland; he is a Catholic; he is a Texan; and he is a Negro—all minority groups. He showed how we all have a reason for upholding the rights of minorities, and how, if the rights of one minority are challenged, the rights of all are in jeopardy. Prayer and good example, he said, are necessary, as well as legislation to bring about fairness in employment, housing, education and every phase of life.

Many of the girls had never met or spoken with Negroes before. Many said they wished that Al could speak at their school.

"A Live Bunch"

The bus had to leave at seven to get the girls to Mount Angel. Here they would spend the night, attend Mass up at the Monastery and hear about the Young Christian Student movement. At the last minute, pictures had to be taken, and one more record had to be played. Finally the bus driver came to collect his passengers. We asked him how he liked his passengers. "I like a live bunch of passengers," he said.

We liked the live bunch of visitors too. And we decided that there's hope in the enthusiastic way they discussed human relations problems. Today's teen-agers may solve them tomorrow.

—Mabel Knight

Mabel is director at Portland Friendship House.

Washington: *Organizations* Forum Favorites

AMERICANS TEND to think of people in Africa as one collective whole, Father Gordon Fournier, Superior General of the White Fathers, told us recently at St. Peter Claver Center. Actually there is greater difference between peoples in Africa than, for example, between the people of Norway and Portugal.

Africa House

Father's talk on Africa was one of the highlights of our Forum programs this past month. He came to us through Africa House which has been established recently in Washington to promote better understanding between Americans and Africans. Ordained in Africa in 1936, Father Fournier has had many challenging jobs in his 10 years there. In 1948, he went on a 20,000 mile medical expedition to study tropical diseases, travelling part way by camel.

In 1953-54, he toured the Sahara Desert, the Sudan, Gold Coast, the Belgian Congo and Togoland on a documentary film expedition. We were surprised to learn that the Sahara Desert is six times as large as Texas.

Another intellectual treat of the month was Father Paul Hanly Furfey's talk on the hidden life of Christ. The

modern translations of the Bible, Father pointed out, note that St. Joseph was a carpenter. However, the Greek word, which is translated in English as "carpenter" is "tekton." "Tekton" in Greek means "wood-worker."

St. Joseph as a "tekton" was more than a carpenter. Hence, Christ more than likely learned the trade of wood-making.

Father, who is something of a wood-worker, himself, besides being head of the Catholic University Sociology Department, a writer, and Chaplain to Fides House, described the society Christ lived in as a wood-worker. He told of the tools He used, and of the ways of wood-making. Christ knew the value of wood. He earned His and His Blessed Mother's living with wood. On wood, He earned the Redemption of mankind.

Wedding Bells

Jane Prah and Barry Shay, former New York staff workers, were married in Washington, on January 26 and we all joined in their celebration.

—Floyd Agostinelli

Floyd, a staff worker in Washington, D.C., is originally from Montana.

In the White World



The late Walter White

HOW FAR THE PROMISED LAND?
by Walter White. Viking Press, New York, 1955. 244 pp. \$3.50.

IN HIS FOREWORD, RALPH BUNCHE comments on the patience and persistence, the dynamic personality and sense of dedication that went into making Walter White the man he was. How deep the sense of dedication was might be judged by the fact that such was White's color that he could easily have lost himself in the white world with no one the wiser, but this he scorned to do.

Heads NAACP for 24 Years

Probably no man was better informed on the trend of race relations. He was

associated with the National Association for the Advancement of Colored People over a period of 37 years. Twenty-four of these he was its executive secretary.

He was travelling abroad when he discovered that while many people had almost encyclopedic information concerning the dark side of relations in the United States, almost no one knew of the progress that Negroes had made.

Viewpoints Unknown to Average American

Covering a vast amount of ground, White effectively ties in the American Negro's status in this country to that of international race relations, world politics and global economy. These are viewpoints almost unknown to the average American, whatever his color, and the chapter could easily be expanded into a book, so important is the subject matter.

Black Monday

The second chapter holds peculiar interest for the United States today. It reviews the long fight for school integration that led to Decision Monday, May 17, 1954, known as BLACK MONDAY in some sections of our country.

Negroes Become Political Force

Each year more and more Negroes vote, and already they are a political force to be reckoned with in many parts of the country. The tragic story of the struggle to cast a ballot goes on: Negroes are still being slain for trying to vote.

Fight for Right to Fight

Ironically one of the hardest battles the Negro has had is his fight for the right to fight. Poured into the category of a second-class citizen, he was never even regarded as second-class material for the battle line. President Truman issued the first order calling for the integration of troops in the armed forces, and the picture is gradually brightening.

Low Man on the Totem Pole

The migration of two million Negroes to the north after World War I created a new labor pool and new problems. World War II saw the Negro as low man on the totem pole, and the most constructive effort to remedy this began with the creation of the federal Fair Employment Commission in 1941.

Shadow of Jim Crow Fades

Other chapters of the book deal with housing, health, and segregation in public transportation. Many gains are noted.

The chapter on Communism states that the Reds were able to effectively influence only 8,000 out of 14 million Negroes. The author felt that one of the most effective road-blocks in the way of communizing the United States is the NAACP. Any chapter showing signs of following the party line has its charter revoked at once.

Negroes' Status Improving

Like every other member of a minority group, the Negro seldom occupied an enviable position in the public eye. The author gives as the reasons for his improved position the unremitting cam-

paign against lynching, stress by the Negro press on constructive action against segregation, the struggles of the colored races the world over to achieve freedom. Certainly the emergence of Negro athletes, entertainers, and the growing number of excellent writers, all contribute to this improved position.

A book like this written 25 years ago would have been largely devoted to old patterns of violence. The author rejoices that there is no necessity to do so now. We probably always will have isolated cases, but never again can any one hope to cover them with smooth excuses.

Book Gives Balanced Picture

Objectively written, with an almost curious dispassion at times, **How Far the Promised Land?** will no doubt offend those with certain patterns of racial thinking. Since White was a Negro able to make a choice, he is something apart—and probably his intellect and keen objectivity set him further apart. But whatever the criticisms, the book does admirably what the author set out to do: give a balanced picture of the American Negro's progress to date.

Walter White died quite suddenly March 21, 1955. **How Far the Promised Land?** is a moving statement of faith, of the deepest interest for all of us who continually try to understand and further the cause of race relations.

—Ethel Daniell

Mrs. Daniell, a resident of Shreveport, Louisiana, frequently contributes to COMMUNITY.

Readers Write

Dear Editor: I have just finished reading the last page of the December 1955 issue of COMMUNITY. To have received a full page in your new excellent publication is encouraging to say the least and almost exhilarating. I wonder what the possibilities would be of getting some additional copies.

RICHARD K. BENNETT
American Friends Service
Philadelphia, Pennsylvania

Dear "Friend": It would give me great pleasure to find your publication bankrupt and out of business. "Integration in Schools," "Murder in Mississippi," "Struggles in South Africa," are none of your business. Headline events you mention, when fully analyzed with pure objectivity in mind, sometimes mean quite different things than many people get from bare, sensational facts and hearsay.

You would undoubtedly do the people of all races a favor if agitation were ceased and natural time-consuming trends allowed to follow their own course.

MR. R.W.
New Orleans, Louisiana

Dear Editor: The thought just struck me that you might be interested in a little miracle that happened to me yesterday.

I was driving back to the Seminary on the Freeway between San Francisco and Menlo Park when one of my tires blew out. One of our worst storms on record was raging with heavy rain and a 60-mile an hour gale. I was helpless because at the moment I was completely drenched from perspiration, having just delivered a major keynote address to some 500 California Catholic High School teachers—to get out of that car would have meant certain pneumonia from which I have only recently recovered.

Within seconds I started on the Rosary praying for a Highway Patrol car to notice me in spite of almost zero visibility. At the end of the second decade a car pulled up in front of me and then backed up beside me. The driver asked: "Is there anything I can do for you?" I suggested that he could render great service by phoning the Automobile Association to come and change my tire. "Do you have a spare?" I nodded and then he stepped out into the dangers of the storm-swept freeway with the words: "I'll be glad to change the tire for you!" He was extremely efficient and fast, for within ten minutes I was on my way.

While thanking Our Lady and her Divine Son for a remarkable answer to my prayer, I feel a deep significance in the fact that their messenger was a Negro, the Good Samaritan for the USA of 1955.

Please know that you have a prayerful supporter on the western shore and that the seminarians receive the clear message on their responsibilities to fight for justice in racial relationships.

REV. JOSEPH D. MUNIER
St. Patrick's Seminary
Menlo Park, California

Dear Editor: Free advice is probably as plentiful as ever but it always seemed to me that the paper was interested in the following:

1. Friendship House, which after all supports the paper, explaining and defending the movement, through anecdotes of life in the House and also through more abstract articles.
2. The Catholic Church, since we are Catholics, through articles on Her Creed, Code and Cult especially as they bear on race.
3. The "City of Man" in which we live examining its strengths and weaknesses; proposing remedies for its ills.

BRO. PAULINUS COUNAHAN, O.P.
St. Rose Priory
Dubuque, Iowa

"A Kind of Autobiography"

A ROCKING HORSE CATHOLIC by Caryl Houselander. Sheed and Ward, New York, 1955. 148 pp. \$2.50.

READERS of Caryl Houselander's books sometimes wondered what type of person she was. They have speculated on what hidden history of pain produced her acute awareness of the intense psychological sufferings of others. Somehow, for a relatively popular writer, she has remained surprisingly anonymous.

The Real Caryl?

Therefore, when her publishers, soon after her death last October, released what they termed a "kind of autobiography" called **A Rocking Horse Catholic**, people settled down to it eagerly. Here, at last, they would find the real Caryl, whose disappointing self-portrait in one of her earlier books, they found slightly repellent with its too long, too straight hair, over-sized glasses and tremulous chin. Alas, they close the present volume still defeated in their quest.

Not Entirely Convincing

There is the usual litany of childhood anecdotes described in the customary economical Houselander prose. Perhaps they are too clearly pictures to be entirely convincing.

A Procession of Stereoptic Priests

There is something almost contrived about the erratic mother, the rosy-cheeked nurse, the dour butler so appropriately named Hawk, the carefully labeled procession of stereoptic priests and sisters, who along the way, helped or hindered the child's troubled journey to adulthood.

Writing Career Starts at 40

Illnesses of nervous or physical origin necessarily interfered with her formal education and deepened her inherent feeling of isolation. Later, when she

must provide her own livelihood, her lack of specialized training forced her to work in a dozen different capacities. Sporadically she illustrated children's books: she was 40 years old before she began to write.

Hints at Mystical Experience


Thirteen years later she left behind her a small group of books whose value to discerning readers is beyond computation. Born slowly and laboriously of her sickness, poverty and loneliness was the realization that only in Christ can any of us be made whole. Once or twice extraordinary spiritual experiences were hers: mostly she had to find Christ in her fellow-men and, particularly and painfully, in those in whom His image was grotesquely distorted by sin and shame.

For Houselander fans and for those too, who have not yet read her, this book is a must. Even though the actual Caryl forever escapes them, they will be richer spiritually for even an occasional glimpse of her compassionate and beautiful spirit.

—Monica Durkin

Miss Durkin is a former F.H. staff worker. She was director of St. Joseph's Farm in Marathon, Wisconsin, from 1945 to 1947.

The Amazing Story of
St. Germaine
By Msgr. Joseph A. Keener



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Write for liberal rack or group discounts.
C. F. PETELLE, Box 289, Maywood, Ill.

Birth of a Block Club

She said, "My name is Mrs. Taylor. For weeks I've been watching you from my back porch and saying to my husband, we should get to know our new neighbors."

IN NOVEMBER, 1954, I, Mrs. Jones, got an idea that I would like to do something to keep my neighborhood as I found it—integrated. It seemed to me that I had lots of ideas but did not know how to go about it. I kept thinking and planning with Chalmers, my husband.

One day it occurred to me to go over and talk with my next door neighbor, Mrs. Whitlowe, a Negro like myself. We talked about different things in the neighborhood, such as whether we should plant flowers or new grass this spring. We knew of some of the difficulties families had trying to grow things in their backyards.

"What Can We Do?"

Finally Mrs. Whitlowe and I reached the subject I originally came for—What could we do about keeping our neighborhood integrated? She, like myself, was confused as to what we could do about this situation.

But I remember distinctly telling her about the family across the way, about the way the man of the family hung up clothes every morning around eight o'clock.

Looking for the Right Approach

Mrs. Whitlowe laughed and said, "I've noticed that myself." She said maybe we should use that as a point of conversation, but I was sure that that was the wrong approach to greet a family with.

Then Mrs. Whitlowe said, "If we say a few prayers we might come up with some good plan of attack. I finally remembered that it was getting along about that time that my husband would be looking for his dinner, and I left. But our conversation remained with me for some time.

One Sunday afternoon when my daughter Carrie was visiting, I told her that Mrs. Whitlowe and I wanted to get to know our neighbors. Carrie smiled and said, "There must be a way to do this. Maybe you could go and borrow a cup of sugar."

I laughed and replied, "I don't think so." I reminded her that Chicago was a large city, and you just don't borrow things from people you don't know.

We Start

Finally, one Tuesday morning in October of 1955, my daughter and I decided to go over and see the white family across the way. We knocked, and a lady came to the door. She opened it with a nice smile on her face. She said hello, and I said to her, "I am Mrs. Jones, and this is my daughter Carrie. We thought it was time that we got to know our neighbors."

She replied, "Fine, come in. This has been in my mind for a long time too."

We went into the bright living room and seated ourselves on the sectional couch, and she took the seat facing us.

"My Name Is Mrs. Taylor"

She said, "My name is Mrs. Taylor. For weeks I've been watching you from my back porch and saying to my husband, we should get to know our new neighbors. It is our place to go over and see them. I thought many times that maybe I should go over and borrow a cup of sugar from them. But people in large cities don't do these things."

Mrs. Taylor and I discussed many things. Finally we got onto the subject of whether the new families should do something to further their acquaintance with their neighbors. Mrs. Taylor said, "Of course."

Chaplain
Fr. Dan
Cantwell,
Chicago
workers talk
over block
clubs.
L. to R.:
M. Tetrault
(back to
camera),
D. Price,
Father,
M. Dolan,
M. L. Hen-
nessy,
author
Carrie
Jones.

(Charles Porter)



Mrs. Taylor and I decided to visit two other families. We did, and discovered that they felt just as we did. Then Mrs. Whitlowe, Mrs. Hoolahan, Mrs. Sanders and I decided to visit one family each, and bring them to the next meeting. This was the beginning of our block club.

—Carrie Jones

As a staff worker at Chicago's Friendship House, one of Carrie's assignments is working with her mother's block club.

Three years ago the Jones were one of the first Negro families to move into an all-white neighborhood. Now 18 out of the 75 or 80 families in the block are colored.

Mrs. Jones was concerned about the lack of neighborliness, about keeping the community integrated, and, like any good housewife, about keeping up neighborhood standards.

The above story is her grass roots solution. It's a good one—and has since grown into a block club with 20 families, Negro and white. They work together as neighbors, as friends, to make their block a desirable place to live and raise children.

"For Sale" signs had blossomed on

the front lawn of almost every apartment and private home on the block, except those buildings occupied by Negroes. The owners, many of whom lived out of the area, apparently felt that the whole block would change to colored, wanted to get rid of their property, and were willing to sell to Negroes.

The block club persuaded the owners to take the signs down. This does not mean that all the owners decided not to sell. But at least the signs were removed, giving the block a more stable appearance.

Another block club project concerned garbage collections, which had been slipping. When a pickup was skipped, debris collected rapidly in the customarily clean alley. Going "through channels," the club saw to it that garbage collections were made regularly.

They also requested the city to install metal trash containers on the street. Then the neighbors cooperated by training their children to use them rather than throwing trash on the ground. The parents also stopped children from climbing the trees and breaking off limbs.

Small things? Maybe. But these are the things that help make a democracy real.

Interposition--What Is It?

"THE NINE JUSTICES have committed an act of treason against the Constitution of the United States," said Representative John Bell of Mississippi before Congress in a recent criticism of the Supreme Court's school desegregation decision. "The time is at hand when the states must re-assert their constitutional rights . . . the zero hour for state governments has arrived."

An answer to his call comes in the theory of "interposition" which leading political figures in five Southern states are promoting. They argue that the Federal government does not have the right to forbid racial segregation in public schools since the Constitution does not specifically spell out that right. Under the Tenth Amendment, they rationalize, that right therefore belongs to state. A state, they insist, can "inter-

pose" its own authority to protect its citizens.

A Way Out

The theory, originally brought forth in editorials by James Kilpatrick, *Richmond News Leader* editor, is considered a way out for white Southerners who do not want their children to go to school with Negro boys and girls. The idea is for the legislatures to go on record in opposition to the Court decision. Then they are to follow up with a call on Congress to submit a Constitutional amendment to the states, declaring that they may not maintain segregated public school systems.

End Result—Void Decision

Before an amendment demanding integrated schools could go into effect, it would have to be approved by three-fourths of the states. The amendment, if passed, would acknowledge that the Supreme Court had overstepped its bounds. In that case, the 13 Southern states would expect to defeat it when it came up for the states' ratification. The end result would actually be nullification of the Supreme Court decision.

Southerners Can't Agree

Southerners can't agree among themselves on the theory of interposition. "If we are to have a government of law and not of arbitrary will," the *Charlotte (North Carolina) News* noted, "there must be a body to declare that law. That body in the United States is the Supreme Court."

The *Norfolk Virginian-Pilot* has said

that whatever validity "interposition" might have had in the past, the thirteenth, fourteenth and fifteenth Amendments ended it. Georgia's Governor Griffin says "interposition" means that a state can nullify Federal laws outright. The Georgia legislature went on record declaring the Supreme Court decision "null and void" on February 13. Alabama proceeded then in the same declaration by 12 days.

A Legal Gimmick

It must be remembered that when Southern politicians ask for "interposition," they are not really interposing between their people and the Federal Government. They are "interposing" for one part of their people—the whites—in opposition to another part of their people—the Negroes.

Many Southern states may adopt interposition in some form. Few will call for a constitutional amendment. They recognize the fact that Congress is unlikely to go along with it. They know it is merely a delaying legal gimmick.

"It sounds like nullification to me," says Adlai Stevenson. Nullification, we remember from our history classes, is a form of secession from the Union that was supposed to be forever buried by the Civil War.

—Cliff Thomas

Cliff Thomas, a former F.H. staff worker, is now editor of ACTION.

The pernicious error is the forgetfulness of the law of human solidarity.—Pius the XII.

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